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BIOGRAPHY.

THE CHARACTER OF DOCT. SAMUEL HOPKINS,
OF NEWPORT, R. I. WHO DEPARTED IN THE
83d YEAR OF HIS AGE.

“THE memory of the righteous is precious.” We desire therefore to embalm the character of Dr. Hopkins, for his genius, theological attainments and spirit were excellent.

He descended from worthy parents of family distinction, in Waterbury, Connecticut. Having obtained the honors of Yale College while a youth, agreeably to the early impulse of special grace on his heart, he devoted himself to the study of theology. As his mind was in quest of theological information he soon discovered the eminence of President Edwards in the science of divinity, and gained the favour of his friendship and instruction. How long he continued the President's pupil we cannot ascertain ; but he soon discovered such accuracy of thought and depth of judgment, that the President prized his opinion, and with pleasure listened to his remarks on some of his laboured disquisitions for the public. Till the President's death, there subsisted between him and Dr. Hopkins the most intimate friendship and the greatest freedom of inquiry on theological subjects. When the President departed Dr. Hopkins was left comparatively alone. For his rising, inquisitive mind furnished more difficult questions in theology than he could with advantage refer to his cotemporaries in the ministry. The loss of the President to Dr. Hopkins, though great, was in a measure repaired, by having the use of his manuscripts, which were lodged with him during the minority

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of the children. These manuscripts he preferred before all other human compositions.

But the genius and theological eminence of Dr. Hopkins are more directly ascertained by his numerous publications on the most interesting subjects. His sermons, his theological controversy with Dr. Mayhew, and Dr. Hemmenway, and others, his treatise on future punishment and his system of divinity are lasting monuments of his distinguished merit. Like his instructor, he excelled both in theoretic and practical divinity ; but not in the elegance of composition. Thoughts and not the ornaments of expression and style were the objects of these great men. For they came upon the stage when a taste for elocution and the embellishments of composition were in these states but little cultivated. But, though the Doctor's writings are destitute of some desirable ornaments, they are yet marked with that simplicity, purity and perspicuity, which are considered by the greatest masters the principal ingredients of admired composition and good style. As the light of day is discovered without looking at the sun, so the reader immediately comprehends the Doctor's meaning even while handling the most abstruse subjects. As there is no human composition which contains more theological information than his system, and fewer useless pages and paragraphs ; so there is none more easily understood. The Doctor saw his subject too clearly to leave it in the dark to his readers. He grasps it and hands it in a proper attitude to others.

Were not the Doctor's publications the most conspicuous, and ample testimonials, we might add that he was a consistent Calvinist. For the first principles of Calvinism are manifestly the cardinal principles of his theory. That he extended the Calvinistic theory farther than President Edwards, and corrected all anterior Calvinists to the inevitable confusion of Arminians and Antinomians, we believe is manifest to every enlightened and impartial mind. For the consistency between the universal agency of God, and the personal agency of man, or between the decrees of God and the entire freedom of man is advocated and established by the Dr. beyond the reach of availing opposition. In this respect his theory of providence eradicates the foundation of partial divines on the subject. And who can deny that he has taught us to preach the gospel to sinners without unpreaching it in the next breath ? Previously to the labours of Doctor Hopkins the scriptural method of addressing sinners was but partially practised or perceived. For their inability to conduct in a holy manner was considered a reason for directing them to perform actions destitute of holiness. Surely the scripture, as Dr. Hopkins has amply proved, does not furnish man with a cloak for his sins from the consideration of his absolute dependence on God for grace.

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But leaving the deep and accurate divine, let us review the exemplary *Christian and Minister*. The writer having been a member of his rising family, and for many years admitted to the habits of friendship, feels authorized to use freedom in this connection. The Doctor was not only ornamented with the gifts of nature but with the graces of the spirit. He was the loving and obliging husband ; the tender and vigilant parent ; the attentive and faithful friend ; the studious, the devout, and instructive preacher. His study was his home, and the regular light of his morning and evening lamp, in connection with the choice and use of his books and other *peculiar considerations*, evince that he lived in the pious habit of redeeming his time. He was the subject of that wisdom which made his face shine at home, and influenced him to furnish beaten oil for the sanctuary, and to meet his people in the fulness of the blessing of the gospel of peace. No minister we think, was ever more justly esteemed and admired. For though he was destitute of natural eloquence, such was the choice of his subjects, the interesting, and properly arranged thoughts which constituted his sermons and prayers, that but few preachers commanded more attention and were favoured with more solemn and devout assemblies. To administer conviction and instruction, edification and consolation according to the respective conditions of his hearers, was the design and tendency of his preaching. Good people rejoiced and wicked people trembled at seeing him enter the desk. For he believed, and made them believe also, that his ministration would prove the favour of life to some and the favour of death to others. How solemn the thought ! How solemn and interesting the connection between minister and people ! But this the Doctor felt, and this he was qualified to make others feel. Hence the devout and awful solemnity which attended his public performances. He preached Christ and not himself ; he concealed himself and displayed the truth.

In his strict attention to the Sabbath he excelled the most of devout christians. From evening to evening he celebrated the christian Sabbath : and to impress his own mind and the mind of his family with the importance of observing holy time, he uniformly, at sunset, introduced and concluded the exercises of the sabbath by family prayer. This domestic signal of holy time he found by long experience to be attended with peculiar advantage. And those who connect Saturday evening with the Sabbath may easily realize the advantage of following his example. For some manifest rule of this nature is necessary for the easy regulation of rising families.

The Doctor in the course of his life and conversation was solemn without ostentation ; cheerful without levity ; and strict without

without austerity. To magnify his office at home and abroad was easy to a man who fasted once a week for the sake of honouring God by maintaining the uniform spirit of christianity. He hated sin. To his family, who retain his private and domestic course; to his people, who still remember their minister in his pastoral visits, in his devout attention to praying societies and religious conferences, in the pulpit, and at the Lord's table: To his pastoral brethren and others before whom he frequently acted and presided, in ecclesiastical councils; to candidates for the ministry to whom he imparted his advice and heart; to the public at large, who must gratefully review his zeal and exertions to promote the best interest of gospel missions among the heathens; to his numerous publications both on sentimental and practical divinity; to his friends who were witnesses of his christian patience and resignation during his long and distressing illness; to his attending angels who guarded his bed when he fell asleep; and to his God and Saviour we submit the preceding summary of Doctor Hopkins's character. We believe it is just, and we have written it because we consider it worthy of imitation. While then we lament and mourn our loss, let us catch his falling mantle, and stand in the gap, and make up the hedge; for the day of the Lord is at hand.

EXTRACT OF A LETTER

From Gaifer, in London, to Aly Ben Hayton, his friend in Constantinople; giving an account of the wonderful work of God upon his soul.

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BUT this small glimmering of light soon extinguished: all that night I had no rest. My slumberings were attended with astonishing terror; death, judgment, and eternal destruction was all I could see, and all I could hear; and a terrible sound it was. The preacher's text was continually ringing in my ears, "except a man be born again he cannot see the kingdom of heaven." For some time I confined myself to my room; and hardly took so much sustenance as was sufficient to preserve me alive. The comforts of this life were now blasted. I lay under sharp convictions. "The arrows of the Almighty
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stuck fast in me ; they drank up my spirits, whilst his hand pressed me fore :” Then cried I, “ What must I do to be saved.”

At this season I was led to discover more clearly the secret working of corruption in my heart. I saw more than ever, that my will was stubborn and perverse, even to an enmity against the law of God ; also, that my affections were all disorderly, impure, sensual, and devilish ; and what was even beyond this, that I could not love the Lord Jesus Christ, who had done and suffered so much on my account. I felt that all my designs terminated in myself. I was spiritually and rationally convinced, that for me to deny natural, moral and religious self, and come to Christ as a poor, wretched, miserable, empty creature, to live upon his righteousness for ever, as my bible directs me, is as supernatural and wonderful as to see the mountains and hills removed, and cast into the depths of the sea. I now began to feel more than ever what I had before read in my bible, but could not comprehend, that salvation was entirely of grace ; that nothing less than sovereign grace could save my soul from the guilt and dominion of sin, and make me a partaker of the glorious privileges of the sons of God.

During this confinement, my courteous friend who before had taken such pains to instruct me in the manners and language of the country, made me a visit. He was greatly surprised to see my countenance so fallen, and kindly inquired into the cause. As he was called a teacher in Israel, and one that I had heard animadvert warmly on the bad behaviour of the generality of his brethren, I simply related the trouble I was in, and what I apprehended was the cause of it, and what I more than feared must be the fatal consequence. He looked earnestly at me, and with concern in his countenance, replied, “ I pity your condition from my heart. Your disorder is a religious distraction of mind, which we call enthusiasm, we have a great deal of this in England. The person you heard preach and who was the cause of your trouble is a grand deceiver, one whose constant employment is to turn the world upside down ! Not being content with the happy established form of religion, he had got some novel wild chimeras in his head, and being fired with the irrational ideas of his own brain, he frightens his poor deluded followers out of their senses ; most of whom are poor illiterate persons, the very filth and offscouring of the world. My advice to you, sir, said he, is never to go near them any more by any means. Attend the regular stated service of our excellent church ; go abroad into cheerful company ; shake off that corrosive melancholy, and resume your wonted sprightliness. God is a merciful being, and does not require so much strictness at our hands. You may use the pleasures of this life, love the world and go to heaven too.”

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I asked him the meaning of these words, "Except a man be born again, he cannot see the kingdom of God." He said "you must be baptized, and lead a moral and sober life; but not think to receive the Holy Spirit."

Now I saw what he was; and knew that if he was right, the word of God was wrong; if the word of God was truth, he must be in error and delusion. He left me grievously oppressed and heavy laden with sin. I was under the clearest conviction both from what the preacher declared, and what I read in the bible, that no righteousness could justify my person at the tribunal of a just and holy God, but that which is altogether perfect, fully commensurate to the utmost demands of the moral law. This I more than saw was altogether impossible for me to perform. In fine, I found my acquaintance was a physician of no value, altogether a stranger to my disorder, and quite unacquainted with the only sovereign remedy for perishing souls; just then came into my mind some passages I had read in my bible of false prophets, who cry peace, peace, when there is no peace; and the blessed author of christianity's words, "Beware of false prophets, who are blind leaders of the blind;" I was enabled to take these hints, and to beware of falling into the ditch with him.

I longed exceedingly for the return of the next Lord's day; resolved to go (notwithstanding all the Doctor said) to the same place where God had so wonderfully wrought upon my soul before.

As they began their worship earlier than most others, I was again a little too late. The same minister was there, and my very heart leaped at the sound of his voice. He was just taking these soul reviving words for the subject of his discourse, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." He told us that this was the voice of our Lord Jesus Christ himself, inviting weary, hungry, perishing souls to a feast of mercy and grace. And in order to prevail upon his hearers to accept the invitation, he shewed, 1. That the burden of sin is a heavy burden. 2. That the Spirit of God always makes us feel that burden, and groan to be delivered, before we find rest. - 3. That Jesus Christ only can give rest to the weary soul. 4. That he will do it to all that come unto him; namely, to all that believe. He insisted upon all these points, and was large in the inferences he drew from them. Then concluded in prayer and praise.

During the whole time, the most devout affections were to be discerned in the whole assembly. As for me I found every word was exactly levelled at my heart. He could not have spoke more pertinently to my case if I had told him the exercises of my distracted mind. I sometimes thought he had surely been informed of
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of all my griefs, and hence directed his discourse only to me. He opened all my disease, probed the wound to the bottom, and it was as though I were shaken over the mouth of hell. Then he applied the precious balm of Gilead, he preached Jesus Christ in all his offices, especially as the glorious Physician who heals the wounded conscience, for his own name's sake.

O my dear Hayton, I cannot describe the thousandth part of that transport of joy, that substantial bliss I then felt; and blessed be God, even now while I am writing, I yet feel it in my soul; I was in a moment translated from darkness to light; and from sickness to health; from pain to ease; from misery to happiness; from bondage to liberty; from death to life: Yea, I may truly say, from hell to heaven.

Had I but one wish left, it should be, that my dear friend, even while he reads the language of my happy soul, "might taste and see how good and gracious the Lord is!" might himself feel the sweetness, life and power of Christ.

Well, my soul is concerned for, and, I trust, I shall always remember thee, my Hayton! and when I bow before the throne of Jesus, O let my prayers come up before him, and be heard for you.

Now I begun to live. From this moment commenced my spiritual and eternal life, which is hid with Christ in God. Jesus Christ is become to me a head of influence, and I daily receive out of his fulness grace for grace. The whole body of sin is condemned in the flesh, and has already received its mortal wound. Jesus gave me to drink of the living water, and it flows, and ever will flow unto eternal life. The sun of righteousness shines with a new light into my understanding, sets a new bias to my will, and all the passions and affections of my soul run in a new channel. In a word, the Holy Ghost has wrought a real, thorough change in my heart; all old things are done away, and all things are become new; for being now become dead to the law, and married to Christ, I am enabled to bring forth fruits unto God.

But, O! when I view my interest in Christ, and consider what an inexhaustible fund of grace, strength and righteousness, is lodged for me in the Redeemer's hands; this proves the sweetest and most powerful engagement to all evangelical obedience, and the only spring of all true consolation.

May the dear IMMANUEL draw thy heart into union with his glorious person, which is eternal life! Then, and not till then, you shall enjoy a kingdom of heaven in your own breast, a very paradise in your soul, unspeakably better than what the Alcoran deludes us with a false expectation of!

If it be so, my dear HAYTON, as it really is, that all real christ-
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ians are thus happy in a world of wo, and under the incumbrances of flesh and blood ; how transcendantly glorious, how unspeakably happy must they be, when these impediments are removed ! when the soul becomes at liberty to range the whole paradise of GOD, and taste the joys of infinite delights ! And thus shall it be done unto every man whom Jesus delights to honor.

I must further relate to you, that when I had the happiness of being acquainted with the Evangelist that first brought the glad tidings to my ears, and by whose ministry the grace of God reached my heart, I related my experience to him, and a few of his intimate friends. O how did they weep for joy over me ! They strengthened my faith in Christ, and gave glory to God, who had added another lost sinner to his militant church. These knew how to sympathise with me, when I lay under the wrath of God, the curses of the law, and the terrors of conscience ; for by comparing notes, our experiences exactly tallied, as face answereth face in a glass.

But here give me leave to make a few observations of another kind.

The christian religion is, I presume, not only to be demonstrated by the Spirit's secret operations in the soul, but it may be proved from rational grounds, to be a system altogether agreeable to right reason, and the moral fitness of things. For what is so fit for, and suitable to a lost, ungodly, helpless sinner, as an all-sufficient Saviour ? What so suitable to the weary, as rest ; to the hungry, as bread ; to the thirsty, as water ; to the naked, as a garment ; to the blind, as sight, &c. All these, and many more striking metaphors, has the Holy Spirit most elegantly borrowed from the creature, to shew how reasonable a thing it is that we should believe on the Lord Jesus Christ unto eternal life.

No man can be forced to believe against his reason, or love against his will, or desire against his inclination. Therefore, the Spirit of God first enlightens the understanding, that it may discern ; the will and affections then naturally follow after. The soul is first drawn to Jesus as if it would not come ; and then it comes as if it were not drawn. "He drew me with the cords of love, as with the bands of a man. And this is a faithful saying, and worthy of all acceptation (even of our enlightened age) That Christ Jesus came into the world to save sinners."

And I found that the greatest part of those, whom I have been speaking of, could each say for himself, from the real experience of the heart. "Jesus Christ hath loved me ; and given himself for me." And the whole of their deportment and conversation in the world, shews them to be persons full of genuine humility, unaffected seriousness ; being mild and gentle ; free from all self-
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ish design ; wholly devoted to Jesus Christ, and carefully seeking the good of their fellow creatures ; and yet (wonderful to relate !) these people are contemned by almost all professors, both teachers and hearers ; yea, they are persecuted, and loaded with all the obloquy that inveterate malice can suggest ; and all the opposition that can be contrived to prevent the spreading of the glorious gospel, and the increase of the genuine followers of the exalted Redeemer. Nay, those that disagree in all other religious points, yet are unanimous in this, that they will root out, if possible, their memorial from the face of the earth.

But notwithstanding all the opposition they meet with, the meekness, patience, and perseverance of these christians, both ministers and people (for I understand there are many more of the same spirit) surmounts all difficulties, and their numbers daily increase. And why not ? seeing the wonderful conversions that are among them, are surely enough to engage the greatest sceptic in religion, to believe that the mighty power of God is with them !

O that our countrymen would but admit this true gospel of Christ among them ! Surely if it were preached by some of these despised messengers of the living God, they would, I doubt not, through divine grace, embrace the truth as it is in Jesus ; and be a reproach to this nation, who resist the calls of God ; and though they are called by his name, will not have this man, this God man Christ Jesus, to reign over them.

Oh ! how fatally successful has the enemy of mankind been, by engaging in his interest that very power, which by primitive gospel institution, was ordained as a barrier between the people and his subtle inventions. Surely he has gained his point, by bribing the watchmen with riches, power, and pleasure ; so that while they riot in luxurious ease, the poor souls under their mistaken care, fall an easy, willing sacrifice to his rapacious power. Wo, wo to the watchmen, and wo to the people ! for the carelessness of those will not extenuate the guilt of these. “ If the blind lead the blind, both shall fall in the ditch together.” But every soul shall be required at the watchman’s hand.

It appears to me, that this corrupt ministry is a greater enemy to their nation than the most formidable powers about them ; for those at the worst, can but annoy them in their temporal interest, but these wound them deeply in temporal and eternal at the same time ; inasmuch as if we practised the gospel of Jesus Christ, and lived by the faith of the Son of God it could not fail of engaging the arm of Omnipotence in the defence of both. Then, having our anchor within the veil, we might justly triumph with those worthy heroes of old, who, through “ faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of

lions, quenched the violence of fire, escaped the edge of the sword ; out of weakness were made strong, waxed valiant in fight, and turned to flight the army of the aliens." Whereas, on the contrary, a dissolute, debauched, profane life, a land full of infidelity, must cause the divine Majesty of heaven to rise up against them.

I should swell my letter to too great a length, should I pursue my inclination on this subject ; but what I have said, I hope through the assistance of divine grace, will excite your desires and diligence to become acquainted, " experimentally acquainted," with the doctrines of the gospel.

Oh Hayton ! did you but know the joy of believing in Jesus Christ, and the Heaven I enjoy in communion with him, it would soon wean you from your superstitious and fruitless pilgrimage to Mecca and Arafata in honor of a grand impostor ; and engage you to come and see the salvation of God.

If it please the Redeemer to breathe on these lines, this humble attempt to inform your judgment and awaken your conscience, so that they are brought with conviction to your heart, I shall (if the Lord please) send you another letter, to give you a brief account of the doctrines, practice, and discipline ; the officers, members, glory and symmetry of a church of Christ, according to the bible plan.

Farewell, my dear friend. May the contemned Nazarene bring thee to a knowledge of thyself, and a knowledge of his pardoning love, which is eternal life !

Then you will not envy our great Sultan his glory, but be happy, unspeakably happy in your own breast ; as is your joyful, self-exiled friend, &c.

GAIFER.

RELIGIOUS CONFERENCE.

[Continued from No. 7.]

Clerus. **I**T shall be the business of this conference, if you please, my young friends, to make some practical reflections on divine providence.

Theophilus. The subject is pleasing, I presume, to every devout mind ; for the doctrine of providence is one of the most interesting doctrines contained in the volume of nature or inspiration.

Clerus.

Clerus. Surely it is : and if we have handled the subject justly, in the preceding conference, it is evident that those who oppose the doctrine of the divine decrees mistake their object. It is in fact the providence of God which they oppose, rather than his decrees ; for if pleased with the divine operations we should not be displeased with the divine determinations. For instance, those who are now willing to be at the divine disposal both in prosperity and adversity, time and eternity cannot contend with the decrees of God, which fixed from eternity, all events. If I am now favoured with health, friends and the presence of God, it cannot be a disagreeable consideration that God previously decreed these blessings. Surely the acts of friendship, now enjoyed, are not less desirable because my friends have long determined to perform them at this time. Instead of being dissatisfied that my friends previously determined to meet at this time of exigence and confer these favours, it is rather an additional evidence of real friendship. I prize my friends and their favours more highly, because they now execute the friendly designs which were formed years ago. If their friendship were accidental or contingent it would be less worthy of notice. In a word, as the contents of a generous will are not less valuable, because the sealed instrument had long remained in the hands of the testator ; so the blessings of providence are not less valuable because the effects and expressions of God's eternal decree.

Theop. It cannot be denied, that the divine favours are as valuable on supposition they were decreed, as on supposition they are not the effects of a decree. The objection, therefore, to the decrees of God is groundless, provided they do not interfere with human agency.

Philander. If we note with due consideration, that human freedom consists in voluntary exercise, and that the will of man is never the subject of compulsion, it is manifest that neither the decree, nor providence of God is inconsistent with freedom.

Eusebius. The observation of Philander is accurate. God does as he pleases, and so does man. God's determinations are eternal ; man's are temporal. Both are free. For instance, previously to sending Moses into Egypt, God determined to harden Pharaoh's heart and prevent his dismissing Israel ; and the decree was accordingly executed ; but every body knows, who reads the story, that Pharaoh was free in detaining the people contrary to the divine command.

Theophilus. I see, that neither God's decrees nor operations clash with the freedom of man ; for a man is free in choosing or refusing an object which presents.

Clerus. It hence follows, as before remarked, that men who object to the divine decrees mistake the object. They object in fact

fact to the operations of God rather than to his decrees. If the operations of God were consonant with their hearts they would not trouble themselves about his decrees. Men are hostile to the constant agency of God rather than to his decrees.

Junius. With attention have I heard the conversation, and clearly see that it is the palpable ignorance of sinners, which occasions their objection to the divine decrees; for if the operations of God were pleasing, they would disregard his decrees as they do the prating of a child. The decrees of God would be objects of indifference were they not effectual. What God decrees he effects; and men hate his decrees, because they are always executed. But where lies the difficulty finally?

Clerus. The difficulty lies between the will of God and man. God's object is to effect the greatest happiness of the intelligent system, and man's is to secure his own personal, separate pleasure. He is therefore displeased with God's effectual determinations; for he is entirely dependent, and God is absolutely independent. God will accomplish all his purposes and finally frustrate the sinner's. This is the ground of the sinner's controversy. From being clay in the hand of the almighty potter, he is wholly averse and warmly contends against it.

Junius. True, Sir, this is the core of the difficulty; and I desire to bless God that I have felt it remove. My absolute dependence was once the ground of rebellion against my Maker. I thought it unreasonable for God to make all things for himself; I vigorously contended with the divine sovereignty, and hated the ministers who preached the doctrine clearly; but God, who rules the raging ocean, has removed my opposition, and calmed my heart. I am now, by divine grace, the happy, consoled subject of resignation to God's will. But give me leave, for the sake of information, to ask whether human freedom is manifestly as compatible with God's decrees as with his providences?

Clerus. Certainly, it is; for the providence of God is but the execution of his eternal will or decree. God is immutable, and what he determined from eternity, he executes by the works of creation and providence.

Junius. But how can I be free if God decreed my actions?

Clerus. How can you be free while God effects your actions? Man's freedom, you remember, consists in choosing or refusing the objects of perception. It hence follows, that, while man is the subject of choice, neither God's decrees nor his providences, nor any object, nor influence whatever is incompatible with his freedom.

Lucius. It is often urged by men of information, that if God did fore-ordain whatsoever comes to pass, men are mere machines, and the instruments of fate rather than the subjects of freedom.

Clerus.

Clerus. I know some great folks prattle in this manner. But if they would only consider that volition is not fate ; that God is immutable ; that his knowledge is eternal knowledge ; that his determinations are eternal determinations, they must confess that their objection is groundless ; because it militates against the present knowledge and operations of their Maker.

Theorists who advance objections of this nature proceed on the false principle, that men are so framed that they originate their volitions not only independently of motive, but independently of any divine influence. But this theory comports neither with reason, experience, nor revelation. We have ample evidence, that men are as entirely dependent for their voluntary motions and actions as for their existence. Let the advocates for self-determining power, but tell us what will be their next external action, or even what will be their next volition, or their next thought, and they will merit some other notice beside neglect ; but if they cannot name their next action, volition nor thought, it is hoped they will no longer claim either the exclusive power of activity or passivity. For what is self-determining power good for ? If good for nothing. In short, the objector to man's dependence for his volitions to keep pace with himself must contend for a more eligible mode of existence than that of a creature. For why hast thou made me thus ? Why hast thou made me a dependent agent and yet accountable ? is the sinner's natural complaint.

Lucinda. I clearly see, what I have often felt to my sorrow, that men naturally hate to be dependent entirely on their Maker. How absurd ! Sinners are angry with God for making them creatures, while creatures are absolutely dependent in every attitude.

Amelia. Yes, my dear, this is for a lamentation : and we cannot be reconciled to God except we deny ourselves and rejoice to see him all in all for ever.

Eusebia. O the sublime delight which is inseparable from entirely devoting ourselves to God, whose administrations are infinitely perfect ! Benevolence itself cannot desire nor possess more than the whole interest of the universe.

Theophilus. Blessed be God, my heart echoes the heavenly sentiments of my sisters ; and shall we not attempt further to trace some of the peculiar displays and connections of providence both in the natural and moral world.

Clerus. With all my heart, Theophilus ; for the design of this conference is to furnish each other with reflections on providence.

Eusebius. Please, Sir, to lead us into the extensive field of contemplation and reflection ; for our information is unequal to the employment.

Clerus. Alas ! Whose mind or information is equal to the elevated subject ? For who by searching can find out God ? Who
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can find out the Almighty to perfection ? But, though we are all babes in knowledge, yet we have liberty to make our reflections for the sake of mutual advantage, and God will not be angry with us, if we but list his praise. Let me then tremble before the Almighty, and adore his infinite excellency, while opening my lips to celebrate the utility of his universal operations. How spacious the globe we inhabit, and how admirably adapted the figure, substance, position, motion and productions for the use of man, and the infinite number of other creatures which it constantly supports. Whether we survey the mountains, forests, plains, and rivers which refresh the earth, or the sea, which supplies the clouds, we are astonished at the infinitude of divine wisdom, power and goodness. The glory of the divine perfections shines also with increased lustre, while we contemplate the heavenly regions adorned with those orbs of light which make the day, dispel the night, and invigorate the world. To advocate the opinion of some philosophers, that the other planets are inhabited we dare not, for no theory of this nature is supported or suggested by inspiration. It is sufficient for us to believe that the heavenly bodies, so skilfully arranged over the etherial arch are needful lamps, suspended at proper distances to enlighten the great theatre of redemption. For the scripture informs us that all things, visible and invisible, were made by Christ to answer his gracious purpose in the church. Who, my young friends, can survey the bright luminaries of ether ; who can look the King and Queen of heaven in the face, attended by their glittering offspring, and not adore the constant Creator ? Shall the Great Jehovah inscribe his name upon every surrounding object ; and shall we not read, understand, love and devoutly adore ! Shall we, can we be criminally blind before the increasing splendour of the Sun of Righteousness ! “ Manifold are thy works, O Lord ; in wisdom hast thou made them all.” Surely the spectators of God’s operations must be more than distracted not to be devout. If we, my young friends, hold our peace, the rocks and mountains will break silence.

Christianus. No : we will not be silent ; we will survey the heavens and the earth ; we will contemplate the variation of the seasons ; the day and night, and all the advantages conferred on man, by the extensive and unremitting operations of God, and adore him to the extent of our ability. Since our privilege is so great, let us contemplate and even realize the enjoyment of heaven.

Theophilus. The thought of God’s goodness, which constantly supplies millions of men and countless millions of other creatures, delights my soul, and lifts up my heart in the ways of the Lord.

Eusebius.

Eusebius. We heartily concur, my friend, in these reflections on the general course of providence. We love to examine the outlines of the temple, and to stand even at the threshold ; but why shall we not in this connection, since all the operations of God are marked with perfect unity of design, why shall we not enter the sanctuary ?

Clerus. We have liberty : for God invites us. But what mortal tongue can speak the ineffable things of redemption ? Who interposed in favour of ruined man ? Who projected the theory of salvation ? Who provided and introduced the Saviour ? Who furnished ample evidence of his advent ? Who authenticated his divine legation ? Who raised up the most credible witnesses of his resurrection and ascension ? Who wrote and incontestibly authorized the history of the Redeemer and the church, and handed it down with credibility and purity to the latest posterity ? Who preserves the church as the apple of his eye, and diffuses the favour of the gospel among the ignorant nations of the earth ? Who will finally convert the world into the temple of salvation and fill it with his glory ? The answer is ready. I the Lord do all these things.

By the various providences of God these events are effected, and by the same mighty influence the world and its numerous inhabitants will be managed for the sake of God's glory in Zion, till the final consummation.

Eusebia. Never was my soul more refreshed, if not greatly deceived, than by this course of reflections on providence. For it favours me with a most intimate interview with my God and Redeemer. My beloved is mine and I am his. He is near me and I am near him. " Lord whom have I in heaven but thee, and there is none on earth that I desire besides thee. The Lord is my portion faith my soul."

Cornelia. O Eusebia, you pierce my soul with a *thousand* arrows. My conscience tells me that I hate what you love. That which affords you the most exalted pleasure, occasions me the most exquisite pain. I hate the divine glory and must be punished.

Amelia. What is the reason, Cornelia, that you cannot love that which is the most lovely and excellent ?

Cornelia. There is no reason to be given. My conscience dictates that I ought to be pleased with the divine manifestation ; and that I must be destroyed except I speedily repent.

Eusebia. Why then will you not repent ? For if you repent God will be merciful.

Cornelia. No reason can be assigned for impenitence. It is wrong, and the subject of impenitence is exposed to the wrath of God.

Clerus.

Clerus. It hence appears that you know your Master's will, and also the dreadful consequence of refusing it.

Cornelia. Yes : and this is my misery ; but what shall I do, in this state of mind ?

Clerus. What shall a rebellious child do who will not confess his fault ? Shall he continue rebellious, and ask what he shall do in a state of rebellion ?

Cornelia. No : He must immediately repent and humble himself before his injured father.

Clerus. Go then and do likewise : for out of thy own mouth thou art condemned.

Lucinda. O how gracious is God to exercise his love and patience towards sinners ! Why did he not part the thread of life and let me sink into the pit of ruin when I treated him in this manner ?

Amelia. All christians were once in the state of Cornelia ; but the special grace of God changed their hearts and made them differ from others. Let us then pray that he would have mercy on her.

Eusebia. Yes my dear, let us pray for her till she pray for herself, and others : and then join her in thanksgiving for gospel liberty.

Clerus. I am pleased with your reflections and converse with Cornelia ; and hope we shall be one at the throne of grace, till the Lord shall build up Zion and appear in his glory.

To terminate the conference, as the evening is spent, I have only to desire you to review with correspondent affections the numerous and ceaseless displays of divine goodness, both in the natural and moral world. Let us read, love and adore the divine name as displayed both by the volume of nature and inspiration : for all things are full of God.

Love works by admiration.

THAT is the voice of love, *Zech. ix. 17.* How great is his beauty ! How great is his goodness ! The soul, being as it were ravished with that view which it hath of the glorious excellencies of God in Christ, hath no way to express its affections but by admiration. How great is his goodness ! How great is his beauty ! And this beauty of God is that sweetness and holy symmetry of glory in all the perfections of God, being all in a sweet correspondency exalted in Christ, who is the proper object of our love. To see infinite holiness, purity, and righteousness, with infinite love, goodness, grace, and mercy, all equally glorified in and towards the same things and persons, one glimpse whereof is not to be attained in the world out of Christ, is that beauty of God which attracts the love of a believing soul, and fills it with an holy admiration of Him. *Pf. lxxxv. 10. Luke i. 46, 68, 78. John i. 14.*

DIALOGUES

DIALOGUES ON THE NATURE AND TENDENCY OF THE HALFWAY COVENANT,

Between FIDELIS, CANDIDUS, and HUMANUS.

DIALOGUE I.

FIDELIS was a minister in the midst of life and usefulness, greatly beloved by his brethren and his people. Candidus and Humanus were young ministers, who had been journeying together, and having fallen into an interesting, though perplexing conversation, agreed to go somewhat out of their way to spend an evening with Fidelis, whom they regarded with affection and confidence. After the usual salutations and refreshments, Fidelis thus addressed his visitants :

It is with pleasure, my brethren, I receive you this evening ; for I have more leisure than is common for me, and feel a higher relish for social enjoyment, than for solitary study.

Can. We thank you, Sir, for this kind reception ; and let me say, we esteem it a great favour, that you are free from other engagements ; for we have come hoping, that your knowledge and friendship will help us to understand a very important subject.

Fid. Nothing can be more acceptable to me, than free conversation on any subject which you think proper to introduce. It would gratify my curiosity, brethren, to be acquainted with the interesting point you hinted at, and the substance of what passed upon it by the way.

Can. Humanus and I were both brought up in places, where what is called the *halfway covenant* was in high repute ; and during our short ministry, we have conformed to that practice without any scruple. But in consequence of what we heard a respectable minister say since we left home, some questions have arisen, which we have not been able to answer.

Fid. Give me leave to ask what was said by the minister referred to ?

Can. We were surprised, Sir, to hear him say, when enlarging upon the favourable condition of our New England churches, " that the *halfway practice* has in many instances been relinquished, and that, where it is retained, people's attachment to it is not, generally speaking, so strong and invincible, as it once was."

Fid. Are your views of the subject altered in consequence of his remarks, or of your own reflections ?

Can. What passed on the road left my mind in a very doubtful state. My former belief was particularly shaken, by finding

how little my brother Humanus, with all his ingenuity and zeal, could advance in its defence. And I must own my mind was not a little impressed, with the backwardness he manifested about conversing with one whose sentiments on the subject he knew to be different from his own.

Hum. I confess I have been so satisfied with the halfway practice, that I did not at once see the necessity or propriety of requesting you to give us your thoughts at large upon it. But after more serious reflection, I join with Candidus in requesting that favour ; still reserving to myself the right of private judgment.

Fid. I am conscious, brethren, that I am within the reach of error. I feel myself particularly liable to the faults of one, who has come to a decision in his own mind, and has been accustomed, perhaps too much, to attend to the subject in one point of light. Once I was with you in the practice. I do not, however, mention this as an argument that I am now right. Human weakness, partiality, or inconstancy may occasion an unjustifiable change of sentiment. Yet I have the less suspicion that I was influenced to this change by either of these motives, because all my prepossessions and all my temptations opposed the change. I am willing, brethren, to exhibit the reasons, in view of which I altered my opinion and practice, wishing you both to "examine all things, and to hold fast that which is good."

Can. Your proposal, Sir, is exactly agreeable to my wishes. We only ask liberty to make known the doubts and objections, which occur to our minds, as you proceed.

Fid. Do it with the greatest freedom ; but do it from love to the truth. Let the truth be dear to our hearts. Let us diligently seek that precious "pearl," and "sell all" we have to obtain it. Now to find what the truth is in the present inquiry, we must clearly apprehend the nature of the *halfway practice*. We must consider it not according to any artful, speculative theory, which may possibly represent it as a very different thing from what it is ; but according to the common, well known views of those who adhere to it. Our present inquiry, I take it, does not immediately respect the scheme, laid down in any particular author, nor any disputed articles in the creed of our excellent forefathers. Our inquiry relates to a *practice* now existing in many of our religious societies. Before we leave the subject, I shall be willing, if you desire, to consider any supposed amendment of the halfway practice. But as our first object is, to discover whether this practice, as it is now understood in our churches, be right, let our first attempt be to gain clear conceptions of the practice.

Can. The method you mark out seems not only fair, but very advantageous. Favour us then, if you please, with your
views

views of the nature of the practice intended. We shall then, I think, be prepared to contemplate its genuine consequences, and to see if there be rational or scriptural considerations to support it.

Fid. One thing which appears to be generally taken for granted is, *that persons may with propriety comply with the practice, or enter into the halfway covenant, while destitute of christian virtue.* 'Tis not commonly conceived by those who are in the practice, that gracious qualifications are necessary.

Can. Turning my thoughts upon those places, where this covenant is in use, I am ready at once to own that those who take it upon them, do not generally apprehend saving repentance and faith to be requisite.

Fid. And is it not equally evident, that ministers and churches do not admit men to this covenant, upon the supposition of their being renewed? Do they labour to impress it upon the minds of the people, that they ought to have evangelical faith and love in order to come into such a covenant relation to the church? Is not this the prevailing idea in churches, which support the practice, that true religion is not to be looked for in those who enter into the covenant? Is not this the notion, which stands written upon the face of the halfway practice?

Can. I grant it is.

Fid. I ask, in the second place, is it not generally conceived, *that men who take this covenant upon them, while destitute of religion, perform a duty, which God requires and will accept?*

Hum. Undoubtedly, they who come into this partial connection with the church, suppose they do a real and important duty respecting both themselves and their children; yea, that they do something well pleasing to God.

Fid. They suppose this, as you take it, without any reference to the character they sustain, either before or after the transaction?

Hum. I cannot deny it; for I am certain, that in the practice now before us, *character* is not an essential consideration. To make it so would narrow the practice too much, and thus be inconsistent with the liberal and expanded view of its advocates.

Fid. Thirdly, is it not understood, *that in consequence of entering into this covenant men are entitled to some important privileges?* Do they not engage in this affair with an expectation of special advantage to themselves or their children?

Hum. It is readily granted. People cannot think it possible for ministers and churches to countenance such a mode of covenanting, unless it were viewed as really useful. It is meant that those, whom the church receive into this relation, should enjoy several important privileges peculiar to the church.

Fid. Still it is not understood, *that they are real church members.*
Though

Though in covenant with the church, and entitled to some peculiar privileges of the church, it is not the general idea that they properly belong to the church.

Can. This, Sir, is such a charge against those, who are in the halfway practice, that you must excuse us for not admitting it without particular evidence.

Fid. One consideration will, I think, afford satisfaction; viz. halfway covenanters have no voice in the proceedings of the church. We know they do not act in ecclesiastical affairs; and they would not, we apprehend, be admitted to act, should they attempt it. But who would think of hindering them, nay, who would think of excusing them from acting, if they were considered as members?

It may be added, if necessary, that they are not regarded, as strictly under the watch and care of the church. It is not the common sentiment, that they are to be dealt with as members. There may be instances of disciplining offenders in that state. But none occur to my remembrance. I am unhappily acquainted with some who are grossly immoral; but it is not understood, that the churches are to deal with them. They do not expect it, nor do the churches intend it.

Can. It is true, the state of discipline in our churches is very low, and these covenanters are neglected as well as others.

Fid. That they are neglected, is not, I think, to be altogether ascribed to the low state of discipline in general. Most of our churches do make it a point to discipline a *member*, who grossly offends; and yet do not deal in the same manner with those whom they have received to the halfway covenant. Is not this a plain proof that churches do not look upon such covenanters, as strictly under their watch and care?

Can. I believe none will deny it to be the language of the general practice, *that they are not church members.*

Hum. Sufficient attention, I think, has been given to the nature of this practice. There appears little dispute as to what is implied in it. But from the statements, which have been made, I begin to imagine we shall not be so well agreed respecting its propriety and utility. Here, though I wish for free and thorough discussion, I shall consider myself called in duty to scrutinize every thing to the bottom, and not to yield an inch of ground without the most satisfactory reasons.

Fid. I will not dispute the propriety of what you say. Only let it be kept in mind, Humanus, that the object of our conversation is to find the truth, and that the God of truth does not give his peculiar light to the partial, uncandid inquirer. It is he that will do the will of God, that shall know of the doctrine.

Can. For myself, I acknowledge the need of such a pious caution; for I find in this free inquiry after the truth, my situation

tion is a great embarrassment. I wish, therefore, that your further remarks may be the more free, and that full justice may be done to every consideration, which will tend to clear up this difficult subject.

Fid. After one more observation to illustrate the nature of this practice, I shall be willing to proceed. My observation is this ; *it is the general opinion, that suitable preparation for the Lord's Supper is very different from a preparation for the halfway covenant.* Many who think themselves qualified for that covenant, do not think themselves in any measure qualified for the Supper. Churches generally expect different qualifications in candidates for full communion from what they expect in those, who only comply with the halfway practice.

Hum. I see plainly that a large field, and by me quite unexplored, is open before us, and that I shall need much more time, than I at first imagined, to survey it to my own satisfaction.

Can. As the field is so large, and the survey so important, it is best to enter upon it without delay.

Fid. The great question, which I wish now to be considered, relates to the genuine tendency and effects of the halfway practice.

Hum. Give me leave to ask, how the settling of that question will do any thing towards bringing the great point before us to a conclusion ?

Fid. Although the best things may, by human wickedness, be abused to the worst purposes ; yet no institution or command of God, properly speaking, tends to evil. The genuine effects of every divine appointment are good. If therefore it appear, on careful inquiry, that the direct tendency and effects of the halfway practice are not good ; we must conclude the practice was never authorized by heaven.

Can. To me this method of reasoning appears liable to no just exception. With the concurrence of Humanus, therefore, I request you, Sir, to favour us with those reflections on this subject, which arise from the statements just made.

Fid. My first reflection is, *that the halfway practice implies and promotes a manifest inconsistency.* There is a disagreement between the literal and proper meaning of the covenant transaction, and the acknowledged meaning of those, who covenant. In every covenant there is an explicit acknowledgment of God, a profession of receiving Christ in his saving offices, and an engagement to walk in the ways of holiness. Without such a profession and engagement, it seems to be the general opinion, there can be no covenant. But is it the avowed meaning of covenanters really to profess their love to God and their faith in Christ, and by solemn engagement to bind themselves to his service ?

Can.

Can. By no means. It is not understood, that holy love and faith are necessary qualifications. I am satisfied that most of those who thus covenant, have no idea of professing to be true believers. They choose this standing in the church upon the supposition, that they are *not* true believers; and they do not generally mean to have it understood, that they profess to be the subjects of saving religion.

Fid. Is there not then, a manifest inconsistency between the literal and proper meaning of the covenant transaction, and the well known meaning of those who covenant? "*We acknowledge God, they say, to be our God, and submit to his government, we heartily receive Jesus Christ, as he is offered in the gospel; and engage, by divine help, to live according to his word.*" But, we do not mean to have it understood, that we profess to be gracious characters, or think ourselves in a state of favour with God. Had we thought this of ourselves, we should have preferred a complete standing in the church." Is not this an honest description of the inconsistency and self-contradiction chargeable upon those, who thus covenant?

Can. I cannot deny it.

Fid. Does not the same charge belong to the churches, who countenance the practice? They administer a covenant, in which the essential things of religion are professed; and yet they do not suppose it is so received. They do not require satisfactory evidence of faith and new obedience in those whom they admit; nor do they make it a point, so much as to *hope* they are pious. This was an inconsistency, which particularly impressed the mind of Mr. Edwards, and which he could not with a good conscience encourage and support. You will find it stated with great clearness in his writings.

Hum. Give me leave, Sir, to repeat the caution of Christ, "to call no man master on earth." We ought not to submit to the authority of human names, however celebrated. But I would not interrupt your observations. For whatever be my final determination, I will gladly attend to a discussion, which has so much apparent honesty and candour.

Fid. If it be your desire to proceed, my next reflection is, *that the half-way practice has a direct tendency to promote hypocrisy.*

Can. How does this appear?

Fid. For men, while destitute of religion, to take God's holy covenant upon them, or to engage in any transaction, which implies a profession of religion, undoubtedly deserves the name of hypocrisy.

Can. Granted.

Fid. The practice, then, which is designed to bring men, while destitute of religion, to take God's holy covenant upon them, or to profess religion, directly tends to promote hypocrisy.

Hum.

Hum. But can the greatest strictness in churches prevent false professions? Suppose, upon your own scheme, you encourage men to make a profession of religion, who afterwards prove to be whited sepulchres. Was not their profession hypocritical? And are you not chargeable with promoting hypocrisy?

Fid. The all-searching eye of God sees the heart. But we must treat men according to their visible characters. Now as to such graceless professors as you have just supposed; what we encourage them to do, what we mean they should do, and what we hope they actually do, is not the making of a false profession, but of a true and upright profession. We first obtain a hope respecting them from their visible characters, and then, under the influence of that hope, we encourage them to take God's covenant upon them. We treat them as believers, because from their fruits we hope they are such. Their unbelief is hidden from our eyes. You cannot blame us for the want of omniscience. We do not encourage them to make a profession, as hypocrisy, and therefore cannot be charged with encouraging hypocrisy. The case is very different, if we encourage men to take the covenant upon them, without requiring evidence of their repentance, and under the notion of their being graceless. If men make such a profession as we encourage them to, and yet make a hypocritical profession; we cannot escape the charge of encouraging hypocrisy.

Can. If, Sir, the rest of your reflections are as satisfactory as this, I shall have little inclination to interrupt them by remarks of my own.

Fid. The third reflection upon this practice, which I wish you to consider, respects *its dangerous consequences upon impenitent sinners in general*. The greater the number, who professedly enter into covenant with God, without exhibiting satisfactory evidence of piety, the more irreverently and contemptuously will the careless world think of covenant transactions, and the less will they feel the weight of religious obligation. Has it not a dangerous and dreadful influence upon a congregation of Christless sinners, to see one come forward, and take God's covenant in his mouth, and enjoy part of the privileges of membership, whom at the same time, they believe as Christless as themselves, and when they know he is admitted under that very notion; and when, alas, it is too evident, that the whole transaction is made use of merely to secure baptism for a child? In view of such proceedings, have we not reason to cry out, *Oh Lord, what will become of thy great name? How is thy holy covenant exposed to contempt.*

Can. My conscience tells me, I have not been sufficiently attentive to this solemn affair.

Hum. I wish, Sir, to hear your remaining observations. Then, taking proper time, I hope to adopt a conclusion, which will bear examination.

Fid.

Fid. I ask you then, in the fourth place, has not the halfway practice an unfavourable tendency with respect to those, who in that way enter into covenant?

Can. I believe it is a well known fact, that sinner's entering into covenant in that way has been the means of making salutary impressions on their hearts. And is it not easy to conceive that it may be so again?

Fid. I gladly admit it. God may make any transaction good or bad, the occasion of desirable impressions on the hearts of sinners. But we must carefully distinguish between the use, which the Almighty makes of a thing, and its proper nature and tendency. God made the conduct of Joseph's brethren subserve the best purpose; although the nature and direct tendency of what they did were evil. It is needless to add the conduct of the proud Assyrian, who made a prey of Israel, or of the Jews who crucified Jesus, or the common course of providence in bringing good out of evil. To return to the practice under consideration; though it may have been made the occasion of good to souls; yet its proper, direct tendency does not appear desirable. Thoughtless sinners are not likely to be more awake to their sinfulness and danger, because admitted to such a transaction as that now in view. They have acted, according to the supposition, upon this principle, that they can properly and acceptably enter into God's covenant and enjoy at least some of its blessings, while impenitent. Now does not their acting upon such a principle evidently tend to confirm them in sin? Are not many unbelievers more at ease in the covenant, than they could be out of it? Is not this practice the refuge of many thoughtful sinners? Is it not often a powerful opiate to a conscience partly roused? As to sinners under pungent and genuine conviction of sin; I doubt whether any argument could bring them publicly to enter into covenant with the heart-searching God, while viewing themselves in an unrenewed state. How would they shudder at the thought of such a religious mockery.

My fifth reflection is, *that the halfway practice promises nothing but injury to the church.* It breaks down the appointed wall of separation between the church and the world. It promotes great confusion, by creating an order of men, who are neither in nor out of the church, and with respect to whom the churches seem not to know what conduct is wise and proper.

I will only add, that it appears really calculated to shock the enlightened, pious mind to witness a transaction, in which the spirit of the present practice is realized to its full extent. Who that has been duly impressed with the infinite knowledge and purity of God, and the importance of rectitude in religious concerns, would not be filled with horror to see a large number of
men,

men, all considered as in the gall of bitterness and in the bond of iniquity, standing forth and taking God's sacred covenant in their mouths?

These are the observations I had to make on the proper tendency and effects of the halfway practice. My only request is, that you would seriously and impartially weigh them, and in your final decision give them the influence they deserve.

Can. If, Sir, your observations are wholly or chiefly true, their weight, in the issue of my inquiry, I feel must be great. But to admit, without further examination, the truth of all your remarks, and to conclude at once that the halfway practice is groundless and hurtful, would be very premature. I wish for time to meditate on the subject, to search the scriptures, and to seek that Spirit, who guideth into the truth. This, brother Humanus, I hope we shall do, till we have another opportunity to meet.

Hum. For myself, Candidus, I am not so near being convinced as you seem to be. The holy scriptures, I believe, furnish much evidence in favour of the halfway practice. At a proper time I think I can bring forward that scripture evidence, which will be better than all human arguments. I hope also to show the mistaken ground, on which you have proceeded in part of your concessions.

Fid. I shall with pleasure anticipate the time, when you will both favour me with the result of your further inquiries. After one of you have led in the devotions of the family, we will retire to rest.

[*To be continued.*]

LETTERS ON SOLITARY DEVOTION.

[*Continued from page 339.*]

FROM *PASCAL* TO *JULIA*.

LETTER IX.

MY DEAR JULIA,

AS Lord Shaftsbury and Dr. Franklin, have broadly insinuated the impropriety of *frequent* prayer, on the ground that it is needless to repeat often what we have expressed once, I ought perhaps to guard you against seduction from this quarter, by a more particular consideration of this idea. It is said that good men do not need to be solicited but once. To repeat your requests is to pay no compliment to their generosity.

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osity. Having presented our petition, the most decent and respectful way is to leave it entirely to the wisdom and goodness of our superior, without pressing him with reiterated addresses. "This," it is observed, "is agreeable to the common practice of men with respect to each other. And can we suppose God can take any pleasure in our perpetually repeating our supplications, or that he can be any more moved on this ground to meet our desires? Certainly we cannot. Then, though it be admitted, that prayer in some cases may be proper, as when some new want occurs, which we had never made the subject of our petition before, it cannot be suitable to repeat it." This is the objection, and such is the conclusion, which, if it were admitted, would allow us to indulge in this pleasing and improving exercise, but very seldom. Indeed, the single petition, "deliver us from evil," as it is comprehensive of all that can ever be reasonably desired, need to be expressed but once, and then, upon the ground of this cavil, we have for ever done with prayer. God might be supposed to say, "you have once desired me to deliver you from evil. This is a reasonable request, and you cannot suppose me so backward in listening to it, as to need to be repeatedly applied to in prayer. You have no reason to particularize. You have expressed all that need to be expressed to an omniscient mind." But this is talking to us in a very different language from that of the scriptures, and it is the authority of the scriptures, which it is the design of all these writers to set aside. The scriptures urge frequent prayer as a point of indispensable duty. "Pray always. Continue constant in prayer," are the directions they give us on this article. That excellent form of prayer which Christ gave to his disciples, we cannot suppose he gave them to express but once, but for their daily and perpetual use. "It is a good thing," says the Psalmist, "to give thanks unto the Lord. And to sing praises unto thy name, O most High. To shew forth thy loving kindness in the morning; and thy faithfulness every night." And again he says, "Seven times in a day do I praise thee." Christ and his apostles were frequent in prayer. I will only subjoin the parable of the importunate widow. The moral of it is directly the opposite of what the objection insinuates. "And he spake a parable unto them, to this end, that men ought always to pray and not to faint; saying, There was in a city a judge which feared not God, nor regarded man. And there was a widow in that city, and she came to him saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, though I fear not God nor regard man; yet, because this widow troubleth me, I will avenge her speedily; lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his

his own elect which cry unto him day and night though he bear long with them? I tell you, he will avenge them speedily." From this infallible decision of the scriptures, I persuade myself you never will be shaken. If I have argued rightly in my preceding letters, *reason* decides in the same manner. If it is a fact that we cannot reasonably express a benevolent wish to others, or put forth a benevolent effort but on the ground of implied prayer, the precept of the bible is literally obligatory in reason, that with respect to the essence of prayer, we should pray always. This objection cannot apply to any other part of prayer but that of petition. But with respect to this, like the others, it is built upon mistake. It supposes that the only design of prayer is to inform God. The design of it is quite different. There are a number of reasons which make repeated prayer to God suitable, independent of this consideration, and which do not apply to the intercourse of men among themselves. It is the proper posture of the soul before the divine majesty, in this state of sin and guilt. It is its proper moral preparation for the bestowment of needed good. It is almost the only medium of communion which we have with God, while so far from home. And if we were to be deprived of this, we should be nearly shut from the divine presence. Did these men know how to view prayer as a privilege, we should hear no more of their cavils against it as a duty.

I am, my dear friend, yours, &c.

[*To be continued.*]

I CANNOT ENDURE SUCH STUFF.

THESE were the only words which I heard Mr. — utter when he flung himself out of the room, in great apparent disturbance and passion. What, said I to my friend Experimentus, was the occasion of the abrupt departure of Mr. —? On handing me a chair, he desired me to be seated, when he favoured me with the following narration.

"It was the design of Mr. —, I believe, to spend the evening with me, but I have been the occasion, I apprehend, though without design, of his sudden and apparently passionate departure. You must have noticed the manner of his exit, on your entering the room, and probably heard his exclamation, 'I cannot endure such stuff.' We had been conversing on the public performances of Mr. — the day past. He introduced the subject by

by observing that he hoped our minister would never suffer Mr. ———, to preach again in his pulpit. *Depravity, special influences of the spirit of God, regeneration, new birth, experimental religion, and a hundred more obsolete and unintelligible phrases!* To hear sermons stuffed with such expressions, is more tedious than to hear ‘a twice told story.’ It puts me into the vapours to hear such preaching; it makes me feel exceedingly uneasy. *I cannot bear it.* Mr. ——— continued for a considerable time, in this strain, to declaim against the preaching. As soon as he afforded me opportunity, I observed, that as I had been much pleased and edified by the preaching, I was apprehensive, that either he or I, had misapprehended the preacher’s sentiments and design. But on comparing ideas, I found that, in general, they harmonized as to the sentiments delivered by the preacher. How happens it, Sir, said I, that under the same external circumstances our views and feelings with respect to religious subjects should be so different, and even opposite. In reply, he observed, that he very much doubted whether this were the case; adding, that he was persuaded my encomiums on the preaching were meant as an *irony*. I was not conscious of feeling any resentment at this observation, but it excited in my soul a deep and anxious concern for his spiritual welfare; for I could not but apprehend that he was unacquainted, both in theory and experience, with that moral change, which is necessary in order to see and enjoy God. ‘Is it best,’ thought I, ‘to express my apprehensions and endeavour to convince him that his views and feelings are unchristian, and that his situation is dangerous?’ Many objections and discouragements immediately rose to my wavering mind; but the concern which I felt for his soul, soon surmounted them. After a silent application to heaven for guidance, I made, for substance, the following reply and observations. Sir, I never expressed the real sentiments of my heart more sincerely than I have now done, with respect to the sermons which we have heard this day. I do most firmly believe that the sentiments, which the preacher expressed, are those of truth and soberness, and that we can never enter into the kingdom of God without being subjects of the new birth or regeneration, and in the sense, as expressed this day, in the pulpit. I am not insensible, sir, that in saying this I oppose your religious theory, and express, at least a strong apprehension that you must become another man, in the temper of your mind, in order to a meetness for the heavenly world. Perhaps I am uncandid, if so, I pray you forgive me the wrong. But, sir, let me assure you, that I am not conscious of any unfriendly feelings towards you, though I thus speak. If I know my own heart, I have been led to use this plainness of speech, from a painful anxiety, and earnest solicitude for your best, your everlasting interest. I feel exceedingly

ingly distressed at the apparent levity and even contempt with which you treat one of the most important and fundamental doctrines of our holy religion. What, sir, can be more evident than that mankind are plunged into an awful depth of sinful depravity? Do not the scriptures teach us in the most express and unequivocal manner, that they have not the love of God in them, but that their hearts are full of opposition to him? Their wickedness must be very great indeed, since every imagination of the thoughts of their heart is only evil continually, and their carnal mind, enmity against God. As in water face answereth to face, so the heart of man to man. Wicked men, in all periods of time, are alike as to their moral character. They fixedly oppose the God of heaven. They hate his character, laws, and government. But with such characters, can any of the human race gain admission into the heavenly world? Into that world where shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. But were unrenewed men to be admitted into heaven (which is however impossible) they would find no happiness; for without likeness to God, there can be no enjoyment of him. Hence, sir, the necessity of the new birth or regeneration, is evident. The temper of the heart, the affections of the soul must undergo a great, a radical change or alteration. Old things must pass away and all things become new. The necessity of this change, sir, is expressly taught in the word of truth. 'Except a man be born again he cannot see the kingdom of God. Ye must be born again.' All the commands in the bible, addressed to sinners to repent, believe, be reconciled to God, &c. teach the necessity of this change. The nature of it is so particularly described, as to leave no reasonable room for doubt, that it relates to the inward man; that the change is sensibly realized or felt by the subjects of it, and that it introduces a new train of exercises. The subjects of this change experience new feelings, joys, and sorrows. They love God, with ardent and supreme affections of soul on account of the excellency of his character. The children of God, or those who appear to be such, are precious in their view; and they seek for, and delight in their society and conversation. They take pleasure in speaking often one to another, on the subject of experimental religion, and on other religious subjects. They love to unite together for the purposes of social prayer, praise and religious conference. The word, the ordinances, and worship of God are more than their necessary food! They entertain low and abasing thoughts of themselves, and they love to appear little in their own eyes, the lower they sink in humility, the higher their happiness rises. Such, my dear sir, is the nature of that change, which all must experience, who become meet for the inheritance of

of saints in light ! This change is effected, not by blood, nor by the will of the flesh, nor by the will of man, but by the almighty power and grace of God. Whatever is implied in the new birth, is the gift of God, who is the efficient cause of every holy exercise. Although the subjects of this change do not suspend their own agency when they become new creatures ; and although they work out their own salvation, yet this is entirely in consequence of God's working in them, both to will and to do of his good pleasure ; and sensible that it is the sovereign grace of God which makes them to differ from others, to God they love to ascribe all the glory, all the praise. These, sir, are the ideas, (but very imperfectly expressed) which we have this day heard delivered from the pulpit, and apparently, with great concern, in the preacher, that the hearers might be profited. I must repeat it, sir, that I was exceedingly pleased, and I trust benefited by the discourses ; and persuaded, as I am, that they are according to sound doctrine, I earnestly entreat, that you would seriously review the sentiments, which they contain, diligently compare them with the sure word of prophecy, and not reject them, as you regard the welfare of your precious soul. I beseech you, dear sir,——Here Mr. —— interrupted me by exclaiming, “enough, enough of this enthusiastic rhapsody ! enjoy your own opinions and leave me to the enjoyment of mine. I have already heard preaching enough for one day. As for your wild vagaries and visionary notions, I will have nothing to do with them. I cannot keep my patience, I cannot——” At this moment you opened the door and witnessed the manner of his departure.

Here ended my friends narration, when with a sigh, he added, Mr. —— esteems himself not only as a *good man*, but as a man of an *impartial and candid mind* !

SILAS.

For the MASSACHUSETTS MISSIONARY MAGAZINE.

ON PRAYER.

“ *Not my will, but thine be done.* ”

THUS prayed our Lord, and thus should his disciples pray. He had just prayed very earnestly, that if it were possible, the cup, the bitter cup, the very dregs of which he was destined to drink, might pass from him, but he can hardly be said to have concluded the sentence before he adds, “nevertheless,

theless, not my will, but thine be done." As if he had said, notwithstanding my will is so exceedingly set on this deliverance, I will that my will should be ineffectual if it oppose thy will.

But how was it possible for our Saviour to will the inefficacy of his own will? It seems to be the same thing as at once to will an event, and to will that it shall not take place.

When a sick man calls in a physician, in whose skill, and fidelity he places entire confidence, he will freely receive from his hand, what his own single judgment opposes. As soon as a surgeon in whom his patient fully confides, pronounces a necessity of amputating the mortified limb, attached as he is to his limb, he *chooses* to lose it. At the direction of a guide on whose knowledge and fidelity we depend, we leave the road which we should otherwise have taken, and follow another, which looks like the way to disappointment and trouble. The reason of all this is, that we have more confidence in the skill and wisdom of another, than we have in our own.

We are acquainted with different degrees of happiness, and always prefer the greater to the less; that is, we take more satisfaction in that which affords more pleasure, than we do in that which affords less. We presently notice this fact, and lay it up as a practical maxim, and readily apply it in such cases as the foregoing. We are persuaded that the physician, the surgeon, the guide proposes what will *eventually* be the most pleasing to ourselves, though at *present* we do not *perceive* its adaptedness to please. It was not the divine, but the human nature of Christ, which prayed; that nature of which he said, "of that day and hour knoweth not the Son." As a man he could not comprehend every thing. His knowledge and perceptions were limited. He did not at that moment of darkness conceive all the great and good consequences which would be obtained by his death. He, therefore, did not conceive any consequences so pleasing to him as fully to counterbalance the agony, which he apprehended. But he still had a lively, a realizing apprehension of two things, namely, that he had but very scanty views of things, and that his Father's will was all comprehensive. He also knew his Father's heart to be inseparably attached to that object, which, if obtained, would be most pleasing to himself. He knew his Father to be sufficiently powerful and wise, to accomplish his own purposes. Hence our Saviour, in this instance of resignation, did no more than give up one good for another, which he was led by his confidence in his Father, to esteem greater.

Such seems to have been the reason by which this resignation of our Lord was excited. And we see in it a common principle of the human soul. Every one, who, like him, confides in the wisdom and power of God, and fully believes, that he will do
that,

that, which is most agreeable to the person himself, will on every afflictive occasion say to God, as Christ said, "Not my will but thine be done." Like the man, who is about to undergo some very painful and dangerous operation, he is willing to be bound, and confined, that it may be wholly out of his power to interrupt the operation, however he may afterwards desire to do it.

Had what our Lord calls his own will been effectual, how dreadful would have been the consequences ! He would have shrunk from that distress without which he could never have seen the travail of his soul, nor have been satisfied. The whole scheme of divine grace for the salvation of man would have failed, and the glory of his Father had lain in comparative obscurity. But confiding in God as he did, sincerely believing, that God would, by his death accomplish those purposes, which, when accomplished, would abundantly compensate the sacrifice, he was called to make, he was enabled to bear all the evils, which God saw to be necessary. This is, indeed, the only true ground of patience ; it is, however, an all-sufficient ground. Natural men themselves bear practical testimony to its sufficiency. They generally submit to almost any evil when declared to be needful and effectual to their own greater good, even when the declaration is made by no higher authority than that of a wise and faithful man. Shall not christians, then, with the example of Christ, and that of all their fellow men before them, cheerfully submit themselves to God ! especially, when by so doing they may find such substantial support under afflictions. Afflictions spring not from the ground. They are inflicted by God, who does not afflict willingly, nor because he is pleased with suffering for its own sake ; but merely because the great and general object of divine benevolence cannot be so well obtained in any other way. God afflicts only to bring about that very thing, which of all others will afford the real disciple of Christ the highest enjoyment.

Very few even of the common and fleeting comforts of the present life are obtained without tribulation ; and the greater the good sought, to so much the greater tribulation are we ready to subject ourselves, for its sake. How reasonable then, that we should be willing to undergo much tribulation, for the sake of accomplishing our chief desire, and of obtaining our chief good ; and how unreasonable would it be for us to complain of God for having ordained that those who enter into heaven, shall enter through much tribulation, and many fiery trials, especially, since he sets before us the certain prospect of the complete accomplishment of the christian's best wish, which is the most perfect felicity of intelligent creatures ; or in other words, of the designs of infinite benevolence.

Do

Do not people, sometimes, think they submit to God, because they find it in vain to contend with him? And, sometimes, because they fear their want of submission might involve them the more, in the consequences of divine wrath? Do they not, too often in this way, first in a sort, quiet themselves under affliction, and then, mistaking this seeming quietness for real submission, rely on it as an evidence of their own safety; and afterwards rejoice in their supposed safety, and consider this joy as one of the christian graces, and thus plunge into delusion, and go down to the dead with a lie in their right hand!

How naturally does one false step in religion, lead to those that are fatal. Let us, then, beware of the first.

While those, who really long for the accomplishment of the divine purpose, find in its certainty, a sure ground of confidence and submission, those, who do not submit, nor resign the disposal of all things to God, will find themselves left without excuse, and that in the following ways.

1. As God will wrong neither them nor any one else, they can have no reason to refuse to resign and submit to him. To do so will not endanger them.

2. Their interest calls on them to submit. If they obey that call, they will escape all that evil, which it is best even for themselves to escape; and secure to themselves the highest good. But if they refuse, and still say, not thy will, but mine be done, they will receive no good, and involve themselves in the very greatest evils.

3. Duty joins its voice with that of interest. To disobey is criminal, to obey is indispensable.

Perhaps what is said above respecting the calls of interest ought to be explained. I do not mean, that unsubmitive spirits perceive any thing in itself pleasing to them, to be connected with submission. Were it possible for them, still retaining their present dispositions, to submit themselves to God, they would find no gratification to any of their present appetites by such submission; because they have no heart to enjoy that good, which God proposes by the afflictions laid on them: But they may perceive, that to remain unsubmitive will at once deprive them of all positive good, and involve them in inconceivable evils.

S——.

RELIGIOUS INTELLIGENCE.

Extract of a letter from Beaufort, S. C. Oct. 21, 1803.

“I CANNOT conceal from you the pleasing intelligence of a revival of religion in this place, and what makes it the more remarkable, is, that most of the subjects of it are persons in the higher classes of life, and many of them of education and talents. Many of our accomplished young ladies have given such proofs of the genuineness of their change of heart, that they are admitted to our communion table. This revival is unaccompanied by any extravagance of manner. It shews itself by a rational conviction of sin, a sense of hardness of heart, an entire renunciation of self, either as to righteousness or dependence, and a willing subjection to Christ Jesus, as a prophet, priest, and king. Hitherto the work has been accompanied with correspondent fruits, as to change of manner, and desires after more grace and sanctification. It seems, however, at this time, to advance slowly, though, I think, surely. It is the more remarkable in this place, because for a number of years there has been a great negligence and coldness in religion, and mere formality at best, except in some few cases. God is thus working a great work in this our land.”

Remarkable instance of an individual Conversion, which has lately taken place in one of the principal commercial cities in this country. The gentleman's name is suppressed, but the account may be relied on as founded on fact.

THE subject of this work is a European ; a gentleman of good talents, of considerable literary improvement, and ranking among those who make pretensions to a fashionable style of living. He had partaken largely of the mania of the modern atheistic philosophy. If not a downright Atheist, he was a Deist of the most decided sort. He totally disbelieved, and with a great deal of rancour, despised, and ridiculed the bible ; treated public worship with an insolent and open contempt, and could

could not imagine, he said, what satisfaction people could take in the silly, unmeaning business of singing psalms and hymns at church. In short, his opposition to every thing christian, was decided and daring. He would have exterminated christianity, as he afterwards acknowledged, root and branch. It happened at a certain time, that two or three ladies of a serious turn, had determined to attend a religious conference, which was to be held at a particular house the following evening. They mentioned it to this gentleman, who had fallen into their company. They told him of their design, and asked him if he would not go with them. He replied, "I go to a religious conference? No. What have I to do with a conference? I have no taste for scenes of this nature." "But," said they, "we are going without a gallant: Will you let us go unescorted?" This question put his gallantry to the trial. Rather than be found deficient in this respect he consented. They accordingly went. As they entered the room in which the conference was held, a person was reading a discourse on the conversion of Paul: and pretty soon came to this quotation from the scripture, "Who art thou Lord? I am Jesus whom thou persecutest." This reply, as applicable to himself, instantly penetrated the gentleman's mind, with a power wholly irresistible and overwhelming. Guilt fastened itself with prodigious force upon his conscience. The horrible nature of the whole past series of his persecution of Christ, of his cause and people, rose with a hideousness of criminality to his view. Self-possession was gone. He became agitated, and wept. Bystanders thought he was taken suddenly ill: They offered to serve him. His difficulty, however, was wholly mental. It continued. He verily thought that the same glorious light which shone round the apostle surrounded him. He cried out, "Lord what wilt thou have me to do?" His soul seemed immediately to be dissolved in contrition. He felt willing, as he said afterwards, though others did not know now what his feelings were, to fall at the feet of the blessed Jesus, and wash them with his tears. From that moment his views, feelings and affections were entirely changed. The bible, which he had often wished was banished from the world, he henceforth believed in, as a revelation from God. His sister now to her great surprize finds the holy book, and a psalm book generally on his table in his chamber. Now he speaks in language of the highest admiration of the doctrines of grace, and of the person of the Saviour. Other people look on, and say, What an altered man is Mr. ———. He is not confident that he is himself a partaker in the salvation of the Gospel. His language is "This one thing I know, that whereas I was once blind, now I see." Christians who are witnesses of the remarkable change of which he is the subject are pleased in the confidence that
he

he is a humble, and devout believer. On the whole, there is every reason to conclude that sovereign grace changed this gentleman's heart, at the conference which he was so indisposed to attend. Thus religious conferences evidently meet the approbation of the King of Zion. And thus must an impious philosophy in one way or another bow to the everlasting gospel.

ANECDOTE.

To the EDITORS of the MASSACHUSETTS MISSIONARY MAGAZINE.

GENTLEMEN,

If in your judgment the following anecdote will be calculated to prevent persons from going into the awful practice of stealing, you will undoubtedly give it a place in your useful Magazine.

"Resist the Devil, and he will flee from you."

IN one of our large towns, there was a poor family who were in the service of a rich man. In the severity of winter the poor family were destitute of fire wood, and not having the means to procure it, they were reduced to extreme distress. Late in the evening the poor woman went to the wood yard of the rich man, to take, under the shadow of the night, of his abundance, that she and her little ones might not perish with the cold. She came to the spot and began to load her arms. At that time the rich man happened to be out and in hearing. He perceived that somebody was handling his wood; he stood and heard the poor woman talk with herself in the following manner. "Am I come to this? Must I steal; O I cannot." This said, she threw down the wood she had got in her arms, and expressed the feelings of her heart thus: "Then my children must perish with the cold. We must have fire or die." Then she began to pick up the wood again, saying as before, "Am I come to this, must I steal? O I cannot, I cannot," and threw down the wood again. Thus she did a number of times, till at last, rallying, as it were, all her strength both of body and mind, she determined to meet death rather than become a thief, and threw down the wood, saying, "No, I will not steal, come on me and mine what will." Saying thus, she hastily escaped to her dwelling.

ing. The rich man retired, and had his heart suitably affected, it is hoped, with what he had heard. For the next morning he went out early and purchased the first load of wood he found in the market; paid the owner, and ordered him to unload it at the poor woman's door. He did as ordered, and the woman learnt from the man, who had sent it. The rich man felt he had not done enough yet, he purchased another load and ordered it to the same place, and then another. When the third load was brought the poor woman was beyond measure concerned; she felt that the wood must be paid for, and that it would not be in her power to do it. She ran instantly to the rich man, and exclaimed, "What do you mean, sir, by sending us so much wood? we can never pay for half of it, you will undo us!" The rich man replied, "Go home, good woman, be composed, I shall make no charge of the wood, nor take any thing for it, you are welcome to the whole of it, for you beat the devil last night."

He who refrains from transgressing God's commands, need not fear cold nor hunger, nor even death itself.

POETRY.

LINES

*Composed by the eldest of two sisters, who were hope-
fully converted within three days of each other in a
late reformation.*

WITH joy sublime, yet mixt with trembling fear,
We both review this last auspicious year,
In which our guilty souls, from dismal night,
By matchless power, were usher'd into light,
From Satan's pit, and nature's miry road,
Made willing subjects to our gracious God.
Transcendant love, to mortal's unconfined,
Did sure possess the great, eternal mind,

To

To stop such rebels, in a sinful race,
And make us trophies of victorious grace.
Verg'd on a dang'rous precipice we stood,
Averse from faith and pray'r, estrang'd from God ;
Trifling our precious youthful hours away,
'Mid the enchanting circles of the gay ;
Fond of the world's applause, and madly bent
On those destructive joys call'd innocent ;
Those snares of hell, infatuating toys,
Which bar the soul from everlasting joys.
But He who stop'd a persecuting Saul,
And sav'd a Magdalene from guilt and thrall,
Chang'd our vain mirth, to anguish pain and fear,
Convinc'd of sin, and shew'd destruction near.
With keen anxiety and pungent grief,
We flew to works, in hopes to find relief,
Labour'd, with cautious care and slavish awe,
To keep with strictness God's eternal law.
Then, like the legal Pharisee, array'd
In righteousness, which our own works had made,
We ventur'd to confront the Spirit's charge,
And plead our alms and fasts and prayers at large.
From truth divine refining light transpires,
Consumes our garments like devouring fires,
While fearful terrors in a whelming flood,
Display the justice of a holy God.
Impending vengeance fill'd our hearts with dread,
And all our flat'ring hopes of life are fled.
But as black horrors crowd upon our sight,
And dark despair envelop'd us in night,
A Saviour's voice benignly cries, *forbear,*
Leave Sinai's mount for death awaits you there.
Flee, flee to Calvary, behold your shield,
And to my care your direful causes yield ;
From sin and guilt I'll give a free discharge,
And set your captive, burdened souls at large.

Oh joyful news ! O soul transporting voice ;
Well might the heavenly choirs with us rejoice ;
Our souls obey'd and in sweet rapture flew,
And found the glorious Promiser was true.
To Him, we freely gave our sinful hearts,
And felt the joys His gracious love imparts ;
With transport join'd the blissful saints above
To sing the wonders of redeeming love.
But keep us blessed Saviour, lest we fall,
Be thou our life, our everlasting all ;
And in this new born year, dear Jesus, bring
Thine alienated sons and daughters in.
Oh ! may thy grace to multitudes be given,
To save their souls from death ; and guide them safe to heaven.

*SELECTED.**THE MISSION SHIP.*

LO, what a gallant ship I view,
So rich a cargo and a crew
The ocean never bore :
Her freight is merchandise divine,
Where all celestial wares combine,
To aggrandize her store.

Each man and mariner on board,
The willing herald of the Lord,
Fraught with the fruits of grace :
The love stor'd vessel sweeps the sea,
To speed her treasure rich and free,
To men of heathen race.

O for

O for an all-propitious gale !
Ye whistling winds, fill every sail,
A speedy voyage be made :
See how she ploughs the lashing main,
Eager the southern shore to gain,
Her cargo to unlade.

Behold, the ocean claps her hands,
Exulting wafts to foreign lands
A world enriching store ;
While breaking billows proudly swell,
As tho' they view'd the reign of hell
In heathen nations o'er.

Old Satan now with tenfold rage,
Would all his fiends and force engage
Her passage to annoy ;
Would trouble ocean, wind, and tide,
And with infernal wrath and pride
This gallant ship destroy.

O thou ! who trod the stormy sea,
Take thou the helm and pilot be,
Till all the danger's o'er :
O, bid the winds and waves combine,
To waft a cargo so divine
Safe to the destin'd shore.

L. T.